Emancipation Celebration – 1920

NEGRO PAGEANT TO SHOW RACE PROGRESS

LOUISVILLE KY HERALD
FEBRUARY 24, 1920

More Than 1,000 People to Participate In Lincoln Patriotic Event At Armory March 4.

More than 1,000 negroes will participate in the Lincoln Patriotic Pageant to be presented in the Armory Thursday night, March 4.

The pageant will portray the advancement of the negroes in the United States since the time of their emancipation.

The Western Union Band, having the recommendation of being one of the finest negro musical organizations in the country, will occupy the center of the big building, while the pageant will move around it. The festivities will terminate with four balls in sectors: a military division, in which negro soldiers will participate; a full dress sector for civilians; a masquerade and a debutante for the younger people.

The affair is given under the auspices of the Booker T. Washington Community Center, and the management is in the hands of Phil H. Brown. Sylvester Hurley, Samuel Petrie, Joshua Taylor, Walter Rogers and Ellis Kiger, local negro dancing masters, will direct the pageant and floor management.

Emancipation Celebration — 1921.

Music Pageant to Be Held by Negroes to Aid Their Race

N.Y. American

"THE OPEN DOOR," a Negro pageant with music, will be given at Carnegie Hall Tuesday, November 22, at 8:30 P. M. for the benefit of Atlanta University.

The pageant is a simple allegory, built around many of the old Negro plantation melodies and spirituals, and based on the history of the Negro race. The music is sung by a chorus of 100 trained Negro voices. It takes the Negro from the darkness of savagery and ignorance, follows his progress through ages of slavery and oppression, and finally leads him into the light through the open door of emancipation and education. With the unconscious dignity and grace that are the artistic heritage of the race, this pageant, enacted entirely by Negroes, is said to assume a spiritual significance that is impressive, often touching and somehow portentous.

The histrionic talent of the Negro has been gaining recognition steadily; the Negro as a Broadway entertainer can definitely claim a place, and now comes this production, using, for the most part, untrained talent to present a poetic spectacle which demands of its cast both artistic feeling and penetration. It has been given successfully in several big cities, both North and South with great success.

That the race has a real contribution to make in many fields Atlanta University has been dedicated to the task of proving. Its aims are primarily cultural rather than industrial. A large proportion of its graduates become teacners, and it is estimated that in the United States to-day more than 50,000 Negroes are being taught by graduates of Atlanta University. It is to acquaint New York with the purpose and character of Atlanta University, and of obtaining Northern support for its maintenance that "The Open Door" is being presented.

Emancipation Celebration 1921.

NEGROES CELEBRATE EMANCIPATION DAY

Doctrine of Good Will Between Races Preached by Dr. Brown.

"Inter-Racial Good-Will, the Basis of the New Emancipation," was the subject of an address by Dr. Russell S. Brown, the pastor of the First Congregational church and successor to Dr. H. H. Proctor, at Bethel church Saturday on the occasion of the 58th anniversary of emancipation of the colored race; 3,000 colored citizens attended. Among thase on the platform were Dr. P. James Bryant, Dr. E. P. Johnson, Bishop William Johnson, Dr. A. D. William and Dr. H. A. Canady. Lemuel Foster, of the National Urban league, was master of ceremonies. The Morehouse orchestra under Prof. Kemper Harreld and the Glee club of Morris Brown college, rendered numbers. Charles Shaw read the proclamation of Lincoln.

Dr. Brown, the orator of the day, said in part:

"They speak of our going back to Africa. We have never been there and don't expect to go save as missionaries and workers to help our ancestors.

"We have fared much better than the Indians. Today we have 93,000 youths in school and many schools owned by negroes. The Indian schools are eleemosynary institutions of the government. The Indians were annihilated and today we are fourteen million strong.

"We must ask for our rights as citizens but we must prepare as fast to rceive them.

"After all, we are just folks. White people are just folks. Black people are just folks. The same thing which will affect one affects the other. Until we get on a basis of well meaning between all of us there is no hope. Diplomacy means nothing where there isn't good-will. At the basis of everything must eventually be sound justice based on good will.

"All that has been accomplished in these fifty-seven years has been done by good deeds one to another. Finer qualities of personal-touch kindness of merchant to customer, priest to people. I know a white man who loves a colored man and I know a colored man who loves a white man. I know of personal friendships between these races which are not destroyed by the evils of other members of either."

THE SESQUI-CENTENNIAL

Christian Recorder 6/16/21

On Friday, June 3rd, in the office of the Mayor of Philadelphia, the Committee of One Hundred accepted the charter of incorporation and automatically became the Philadelphia Sesqui-Centennial Celebration Association. This association will hold in 1926 an International Exposition for the purpose of celebrating the 150th year of the adoption of the Declaration of Independence. It will proceed in organization at once for the purpose of bringing together all of the 48 states of the United States, and the different countries of the globe, which will be invited to bring evidences of their progress in science, art, religion, education, history agriculture and other departments of life It will endeavor to bring together the people of every nation into a harmonious understanding and to hasten the coming of universal peace.

The honorary chairman is the Honorable John Wanamaker, the merchant prince, and the only surviving member of the Centennial Exposition which was held in 1876. Mayor J. Hampton Moore is the president of the organization; Mr. Thomas Robbins, secretary, and Mr. J. H. Mason, President of the Commercial Trust Company, is the treasurer. It is estimated that it will take something like $75,000,000 to pay all of the expenses of this great exposition. The State of Pennsylvania has started with a small appropriation and the City of Philadelphia has done the same. Subscriptions will be called for from the citizens in general and an appropriation will be asked of the United States Congress, with additional appropriations from city and state. The exposition is five years off and every effort will be made to make it not only of great material benefit to the world, but of a more lasting spiritual benefit in order that the interests of humanity may be forwarded and the brotherhood of man may be more nearly attained. "Philadelphia maneto" will be extended to the world.

Already the record of world expositions has been broken in that Mayor Moore has seen to it that the Negro should be represented on the very ground floor. Three colored men are among the one hundred incorporators of the Sesqui-Centennial Exposition. They are A. F. Stevens, member of the Legislature; Milton N. White, physician and R. R. Wright, Jr., editor of the Christian Recorder. This is the first time in the history of our country that our race has been represented in the organization of one of the great expositions, and this is due entirely to the graciousness of our splendid mayor, who is giving more real opportunity to our people than any mayor in a quarter of a century.

While millions of dollars will be appropriated by Congress, the city and state, it is also proposed to raise several millions by popular subscriptions. Hence it is provided in the by-laws of the Sesqui-Centennial Celebration Association that any one may become a member by paying $10 to help defray the expenses of the exposition. These memberships will be scattered all over the world. Beautifully engraved certificates will be issued and millions of people are expected to co-operate. It is our hope that since our people have been so signally honored that we shall show our appreciation by sending in a million subscriptions.

In all former expositions we have been left out entirely or given a little side show. But it will not be so in Philadelphia. We have not only three out of one hundred incorporators, but we have one of the twelve directors. That means that the Negro will have a chance to put his progress before the world as never before—his music, art, education, religion, business, home-life, professional life, etc. And nobody needs to do so more than we. We therefore hope the Negro will begin at once to get busy. If we miss this chance we will lose what we cannot regain in a hundred years. We cannot begin better than by sending in memberships of ten dollars each. Let us impress the management in the beginning that we are in earnest. We know a million Negroes could take out memberships. We trust every organization—all our 7500 churches—our lodges, social clubs, etc., and thousands of public spirited men and women will join.

To show what the editor thinks of the proposition, the following clipping from the Public Ledger, Philadelphia's leading daily paper, is given. We believe in quick decision on a good thing.

1926 FAIR FUND STARTS WITH $50.00

Five $10.00 Subscriptions Received by Mayor For Sesqui-Centennial Exposition

Fifty dollars, representing five $10 memberships, were received at the Mayor's office yesterday in connection with the proposed Sesqui-Centennial Exposition.

That amount comprises the first actual money subscribed since Friday's meeting of the newly organized Sesqui-Centennial Exposition Association toward the plan adopted to invite the general pubiic throughout the United States to become members and share in the distinction of pushing forward the celebration.

Up to People, Says Mayor

The Mayor's statement said:

"Mayor Moore and John Frederick Lewis, president of Art Jury, vied with each in an effort to be first with their membership dues for the new Sesqui-Centennial Exposition Association movement, but the same mail that carried their checks also brought one from a colored man, Dr. R. R. Wright, Jr., a member of the committee, for three memberships as follows: Richard R. Wright, Sr., Richard R. Wright, Jr., and Richard R. Wright, 3rd.

"The Mayor said the treasurer would not be able to get out the preliminary bills for those who have already agreed to become members of the association for several days, but that the membership campaign would soon be on in earnest, with the expectation that the goal of $1,000,000 would be reached before the close of the year. It is proposed to issue engraved certificates of membership which will be of a historic character and worthy to be framed and hung upon the wall as an evidence of patriotic interest in the great enterprise.

"The Mayor further stated that in accordance with the action of the Board of Directors taken on Friday last, the Hon. John Wanamaker would be appointed chairman of a committee to visit President Harding, the Senate and the House, with a view of drawing national interest to the enterprise.

Negroes Chosen for Pageant Committee

New York News 6/9/21

Fifty repersentative colored men and women of greater New York have been chosen by the Board of Education to represent the Negro group in the coming city-wide pageant, to be known as "America's Making." This movement is intended to portray in pageant and exhibit form the contribution to American civilization by each individual racial group comprising the population of the United States. Upward of forty such groups have been asked so prepare their individual contribution and to arrange to portray the same in a monster festival and pageant to be held in the Seventy-first Regiment Armory during the first two weeks in November.

The whole movement is under the auspices of the Board of Education, New York City, and the New York State Department of Education.

The Negro group as selected by the

Board of Education has just been made public and comprises about fifty representative men and women of the race. This committee in conjunction with other committees form the various racial groups to be represented, met at the Board of Education last week, and will hold another meeting this coming Thursday, June 9.

The committee in going to work upon this colossal task of portraying the Negroes' contribution to American civilization, feels that it has before it the possible greatest opportunity that has come to the race since Emancipation to demonstrate to the American public at large just what the Negro has given to this country and what important part he plays in the life of present-day America.

Mr. James Weldon Johnson has been made chairman of the committee and Victor R. Daly secretary. Mr. John E. Nail is chairman of the Budget and Finance Committee; Mr. Arthur Schomberg, chairman of the Exhibit Committee; Mrs. Dora Cole Norman, chairman of the Pageant Committee; Mr. E. K. Jones, chairman of the Study Committee, and the Executive Committee is composed of the following persons: James Weldon Johnson, Mrs. C. C. Saunders, Victor R. Daly, Mrs. C. D. Norman, Dr. W. E. B. DuBois, John E. Nail, Mrs. E. F. Horne, Mr. Arthur Schomberg, E. K. Jones, Gerald F. Norman, Miss Louise Latimer and Mrs. H. G. Marshall.

PAGEANT TALKS FEATURED BY DOUGLASS SPIRIT

Efforts to Create a "Place" for Him Are Denounced by Bishop Carey

Twenty-eight years ago the immortal Fred Douglass stood before a vast concourse of people then attending the World's Fair Exposition and championed the cause of his Race. On that memorable day the great orator described his audience as a human checker board, with here a black spot and there a white, Douglass has gone. Sunday, August 7, Chicago was in the midst of another exposition, the Pageant of Progress, a stupendous undertaking outrivaling in its reality the fancied creations of magic story tellers. And that day was Fred Douglass Day.

"The Sage of Anacostia"

It was fitting that in the auditorium of the Municipal Pier there should come to honor "the Sage of Anacostia" a throng of men and women which crowded even the doors and windows of the mammoth amphitheater. On the rostrum a grand exposition chorus of 1,000 voices sang the songs of Douglass' people. In the audience were heads grown gray of men and women who had in years gone by known the great leader and little school children who today thirst for knowledge of so marvelous and true a man. And beside these sat, with strange and sober mien, many a white who until this day had known naught of Douglass save "God and one man make a majority."

The Hon. Adelbert Roberts was chairman of the meeting. In his opening remarks he called attention to the significance of the Pageant of Progress Exposition and the connection of the Race with it. He paid a great tribute to the boys of the Race who have fought in all the wars of our country, and demanded that those whites who are still skeptical of our worth and would discriminate against us "inquire if a Race which is thus willing to die for its country should not be granted every opportunity to live for its country."

"Get Out of Our Sunlight"

The Rev. Mr. Henderson of Institutional Church in a spirited five-minute talk asked that the critics of the Race "get out of our sunlight."

Major Byrd of the Eighth Illinois Regiment was also a speaker. He declared that the true American has not come yet. Such a man, in his words, will combine "the wit of the Irishman, the sagacity of the Jew, the frugality of the German and the hopefulness of the Negro."

The principal speaker of the day was Bishop A. J. Carey of the A. M. E. church. Bishop Carey, standing before his eager hearers, reminded one of the great American, Roosevelt, in his figure and of the matchless Douglass in his eloquence. He paid a great tribute to the mayor of Chicago, who had conceived and made possible so great an exposition, to the splendid performance of Prof. Mundy's Exposition chorus, and to the chairman of the day, Adelbert Roberts. It was pointed out that Mr. Roberts had been the only representatives of his Race at Springfield to vote for prohibition.

No "Place" for Bishop

Bishop Carey protested against "a place" being made for his people. He declared that God had given him his "place" when He created him a man and that such a place no man would take from him. The celebration at the Municipal Pier he pictured as the effort of the best people of his Race and of the white race to get together for their common betterment. The great progress of Chicago as evidenced in such material things as her buildings, and so forth, would matter little, he said, unless there was that spiritual advancement which would raise all men to a plane of common brotherhood.

The Exposition Chorus began the program under the leadership of Isaac Yarbrough. Later it was led by Prof. James Mundy, with Miss Mary E. Jones as soloist, and there were selections by the glee clubs from the stock yards.

MAYOR WILL VETO PAY FOR REUNION

PHILADELPHIA EVR. LEDGER
AUGUST 25, 1921

Moore Indicates Contemplated Action After Hearing on Train Fare Ordinances

AIR FULL OF POLITICS

Veto is expected of ordinances appropriating money for the benefit of the reunion of the Fifth Division, A. E. F., for paying soldiers' train fare to the reunion of the Seventy-ninth Division and for the use of a Negro exhibit which was proposed to be held in the Commercial Museum.

Discussion of these ordinances was had yesterday afternoon at a public hearing in the Mayor's reception room. Sandwiched between the various discussions were layers of City Hall politics to give seasoning.

The Mayor presided. He indicated clearly that he would veto the appropriation ordinances and he announced positively that despite the ordinance of Council naming a recreation center for the late Charles Seger, the name of Phillis Wheatley would be used as the official name of the playground.

In the course of speeches of proponents of a $10,000 appropriation for the Philadelphia Autumn Fair and Colored Exhibit, the playground dispute made its reappearance. The real fireworks started when Mayor called for speakers on the autumn fair appropriation.

Dispute Over Letter

Charles H. Brooks, chairman of the Finance Committe of the fair, explained that he purposed to gather the work of the Negro race together so that it would be available when the Sesqui-Centennial was held. He turned to Mayor Moore and said: "I have received a letter from you indorsing the project, which will be held in the Commercial Museum." Mayor Moore jumped to his feet and said: "I want that letter read."

Mr. Brooks produced a letter which he read but which was written by Edward Robins, secretary pro tem of the Sesqui-Centennial Committee, in which he praised the purposes of the autumn fair and on behalf of the Mayor wished the fair a success. Mayor Moore then declared that Mr. Robins had no authority to write such a letter and read a letter from the three Negro members of the Sesqui-Centennial in which they said they could not recommend the fair exhibit.

Called Dangerous Precedent

Following this session the Mayor heard representatives of soldier organizations urge him to sign the ordinance appropriating $10,000 for the St. Mihiel reunion of the Fifth Division to be held in this city September 10-12 and one appropriating $2500 to veterans of the Seventy-ninth Division to defray their expenses to a reunion of the division in Baltimore in September. The Mayor plainly indicated his disapproval when he said that it would create a most dangerous precedent because there appeared to be nobody authorized to expend the funds for the soldier organization.

Dr. Wright Criticized

When Mayor Moore said of the Negro Fair Committee that the fair was not looked upon favorably by the Negro members of the Sesqui-Centennial Mr. Brooks denounced Dr. R. R. Wright, one of the Negro members of the Sesqui-Centennial Committee, saying that Dr. Wright for six weeks had helped plan the organization and its work, had been active in the association and had paid dues, and at the last moment sent the letter and sailed away to Europe after encouraging the project.

The Mayor replied by saying that no admission would be charged if the exhibit was to be held in the Commercial Museum, and that in his mind the ordinance was illegal.

Dr. Charles Lewis then denounced Dr. Wright as a "traitor," and told Mayor Moore that he had been misled on the colored side of the house.

"Was I misled when I proposed to name a recreation center in honor of Phillis Wheatley?" queried the Mayor.

"It is unfair to inject consideration of political questions into this," Dr. Lewis replied. "Whether it was wrong or right depends entirely on the motives of those who suggested the name to you."

"I object to the manner in which the Mayor was misled in applying the name," the Rev. J. G. Robinson said.

"You do not object to the name itself?" questioned the Mayor.

"No."

"Then there appears to be no objection to Phillis Wheatley, and the Phillis Wheatley Recreation Center it shall be," the Mayor cried.

Artistic Exhibits Contributed by Negroes and Presided Over by Negroes Are Shown.

N Y C WORLD
NOVEMBER 11, 1921

Those who attended the exposition of "America's Making" in the 71st Regiment Armory last evening felt something of the spirit of Abraham Lincoln when they saw portrayed visible evidence of what Americans of negro lineage have contributed toward the development of the country. Lincoln had the vision. He gave the opportunity. Last night the wisdom of his judgment was revealed as never before to New York citizens through the medium of an entire programme, augmented by artistic exhibits, presided over by negroes, contributed by negroes and representing the developed ability and the potential possibilities of the race in the great future of America.

Every night since the exposition opened a wide diversity of programmes has been given. The Scotch had their bagpipes; the Jugo-Slavs their accordion and violins; the Irish their jigs. Each group or race, in turn, made every effort to combine racial characteristics with the general demonstration of progress from America's earliest days.

Old Time Attraction.

Had last night's programme lacked bones, banjos and singing it would have been a false chord in the perfect harmony which has so far attended the exposition. Every one present was glad that a wise and discerning Programme Committee had not consigned these old time attractions to the background of the past in an effort to focus attention upon the possibilities of the future or the achievement of the present. They were shown in the tableau, "Plantation Pastimes."

Two hundred and fifty Americans of negro lineage were responsible for that programme. It was worthy of their efforts and won unstinted applause. For musical charm and brightness it should rank among the most attractive of any.

Musical numbers between realistic tableaux served to deepen the mental impression conveyed by the pictures. To some extent these were given in chronological order. From Africa the negro was brought to America and placed at work in the cotton fields, tobacco fields and sugar plantations. Delightful old melodies accompanied the showing of these tableaux.

Later days revealed the results of education and environment. Soldiers, sailors, Red Cross nurses, boy scouts, girl scouts, university graduates, doctors, lawyers, musicians, artists and financiers came into view. One of the participants in the final tableau was Matthew Henson, who accompanied Admiral Peary in his memorable dash to the Pole.

In the official booth sightseers both before and after the performance were impressed particularly with the art exhibit, much of which was the work of Albert Alexander Smith, just past twenty-one years of age, now studying art in Paris. Before going abroad the youth had distinguished himself in art classes at the National Academy of Design.

Songs by Negro Composers.

Included in the evening's programme were songs by such well known negro composers as H. T. Burleigh, R. Nathaniel Dett, J. Rosamond Johnson. Jesse A. Shipp, for many years stage manager for the famous Williams and Walker shows, arranged and directed the tableaux; Allie Ross lead the orchestra, composed of fifty musicians, and the choruses were sung by 175 negro men and women.

The invited guests occupying the "royal box" were Alderman and Mrs. Charles Roberts, Alderman and Mrs. George Harris, James Weldon Johnson, poet, and Mrs. Johnson; Mr. and Mrs. Albert J. Erdman, Mr. and Mrs. Henry G. Leach, Mr. and Mrs. L. Hollengworth Wood, Charles Gilpin, Mr. and Mrs. Thomas Leeming, Mr. and Mrs. William H. Baldwin, Dr. and Mrs. W. E. B. Dubois.

To-night the Hungarian and Lettish groups participating in the exposition will present their special programmes.

Emancipation Celebration – 1922

PHILADELPHIA FAIR OFFICIAL HELD ON FRAUD CHARGE

Chicago Whip 3/11/22

PHILADELPHIA, March 11.—For the fifth time within less than two months, Charles H. Brooks, a real estate broker, who was an official of the Autumn Fair, held by colored people here last fall, was haled into court on an embezzlement charge.

After two hours of wrangling without any result for the creditors who secured a warrant for Brooks' arrest, he was again released on bail.

Brooks was appointed to collect $10,000 appropriated by the city for the fair, and did not make proper reports of his expenditures, it is alleged.

OPENED BUT NOT DEDICATED STANDS MEMORIAL TO LINCOLN

Sixty-seven years ago Abraham Lincoln died. Struck down at the conclusion and as a culmination of the greatest civil war ever fought, this man died that others might live. Time presents a thousand heroes, but the world knows but one Emancipator. Around Abraham Lincoln raged the conflict from which sprang a new nation and out of which stepped a Race now free where the setting sun left them slaves only the evening before.

To this man our nation has erected a memorial as a tribute from all the people who have found in him, his life, his thoughts, words and deeds, the long-expected figure of human greatness. This memorial, stateliest and costliest ever built in honor of the memory of man, is situated in Washington, on the banks of the Potomac, that stream thus far the dividing line between right and wrong, truth and error, liberty and slavery.

Yesterday the people gathered to dedicate this memorial. Foremost men, speakers to whom words are implements of thoughts, came to measure and to praise this sublime, this immortal image of his Creator. A former president, now chief justice of the courts of his country, presented the memorial to the nation. It was received in the name of the people by a queer, haughty, a confused and stumbling man, who now obscures a light to which Lincoln lent the illumination of a character that outshone the sun and all the stars.

From that new people, a Race led into freedom by stroke of Lincoln's pen, to which this shrine was to be place of faith and prayer, one rose to say that Lincoln had neither lived nor died in vain; that those for whom he died were rising to meet his expectations, though compelled to contend with those who crucified our hero upon the cross of treason.

Now we see that the memorial remains undedicated. What they failed to gain on the field enemies of Lincoln, of this Union, and those to whom he gave life and liberty, still fight to gain by wicked and sleepless conspiracy a victory denied them by a just God and snatched away by the sword of Grant and the anointed pen of Lincoln. The care and keeping of this memorial, this temple of liberty, were entrusted to poisonous hands once raised against this government; hands whose kindred arm slew great Lincoln with the weapon that missed its mark at Gettysburg and Chickamauga.

The day that should have been one of glory died one of shame. Authorities born where slavery still lives joined with the palsied hands charged to hold the gates of this shrine to degrade and re-enslave those to whom Lincoln gave all he had to give and to whom he appeared before the parliament of war and peace. Sons of those who fought to destroy this nation stood in the shadow of the temple abusing the hours of children whose fathers strangled treason at Wagner, at Petersburg and at Richmond. Women were not spared.

A former president threw around Lincoln a mantle of apology. The president denied the title that gives Lincoln deathless fame, that of Emancipator, while a son of the Race Lincoln freed found eager and faithful words falling on ears closed and deaf to reason.

The Lincoln memorial opened at the word of authority, but it remains undedicated.

Let no devoted hand be laid upon its columns; no feet tread the spot eager to honor a name dishonored by that scene. Let no grateful eye yet scan the Proclamation chiseled on the Georgia stone. Pass the shrine by until a later day. Enter not; nor yearn to view it now.

When juster and more grateful men come to power and history shall have rebuked offenders against the name of Abraham Lincoln, those set free in his death and glory will gather with their children and their benefactors to dedicate the memorial.

No hand of treason shall touch the sacred law. No son of darkness shall deal curses upon the freed and the faithful. No half-cleaving tongue shall speak away the matchless triumph of Lincoln.

With song, prayer, bold and truthful speech, with faith in God and country, later on let us dedicate the temple thus far only opened.

Six Negro Legal Reserve Life Insurance Companies

3/21/22

One Company Has Reserve of More Than Million Dollars and Eleven Companies Have Paid out $14,741,731.53 to Beneficiaries

New York Age

Twenty-five years ago legal reserve life insurance companies owned and controlled by Negroes were unknown. Only fraternal associations existed. The form of insurance which they handled did not fit the needs of their members. While sick and death claims were paid with some regularity by the fraternal orders, the uncertainty of the assessment plan reduced the value of this kind of insurance. Insurance means certain protection and any insurance organization which does not provide certain protection is doomed to fail.

Partly as a result of the failure of the fraternal associations to meet the demands of the people for insurance and partly because of the refusal of the white companies to sell the higher types of insurance to Negroes the Negro legal reserve life insurance company sprang up. Today we have six such companies: the North Carolina Mutual of Durham, the Standard of Atlanta, the Missippi Life of Memphis, the Supreme Life and Casualty of Columbus, the Liberty Life of Chicago and the National Benefit of Washington, D. C.

A legal reserve company is one that maintains in liquid securities a fund called the reserve which is sufficient to meet all immediate claims and which will mature to an amount sufficient to meet all future claims. The reserve is estimated by the actuary according to the laws of the state in which the insurance is in force. A definite percentage of the reserve, a sum large enough to meet immedate losses, is deposited with the insurance commissioners of one or more of the states in which the company does business. The largest reserve maintained by a Negro company is $1,199,745 which the North Carolina Mutual Life Insurance Company has set aside in gilt edge liquid securities for the safety of its policyholders. The remaining Negro legal reserve companies set aside like funds, though none of them is as large as that of the above mentioned company.

A single concern which maintains in one fund over one million dollars is capable of great good or untold harm. We are glad to report that the insurance companies exercise their strength along channels which make for race advancement and pride. The National Negro Insurance Association recently requested every Negro insurance company to send to the secretary of the association certain facts; as a result of which he was able to compile the following statement. The combined report of eleven Negro insurance companies showed for 1920:

Assets	$4,208,415.58
Insurance in force..	86,039,151.58
Claims paid.....	3,512,985.02
Total claims paid since organization..	14,741,731.53

..Think of eleven companies having paid out nearly fifteen million dollars in claims. Imagine the misery and pain such payments must have relieved.

Furthermore, consider what it means to have combined assets of over four million dollars. All of this money has to be invested. Do you know that it is largely invested in property owned by Negroes and in advancing Negro business? In the one year of 1921 the North Carolina Mutual made loans to Negro farmers of over $280,000. It was thereby able to save hundreds of farm lands and houses held by our people. This is but one of the ways in which these companies aid our people.

It takes agents to write the business, clerks to record the businss agents write and doctors to examine the applicants. All of which is a round about way of telling the facts in the case: namely, that life insurance companies afford work for probably ten thousand Negro men and women. The North Carolina Mutual alone employs 1,144 of our people.

But the insurance companies have seen further than any other Negro business with which we are acquainted. They are helping to educate men and women to work in the field of insurance. When the National Negro Insurance Association met in Durham, October, 1921, it decided to seek means to teach insurance in our colleges. Following this desire of the association the North Carolina Mutual has endowed a chair for the teaching of insurance at Howard University. At this writing we understand that other companies are preparing to endow similar chairs at other colleges.

The life insurance companies have reached out beyond the mere selling of commodities. They are dealing in the protection of the family and the prolonging of one's usefulness beyond the short space of human life. At the same time they use the funds which are entrusted in their care to increase Negro property holdings, to give employment to members of our race, to help train efficient insurance agents and to protect the family. Could one organization render greater service than this? Think of fifty such concerns combined in one National Negro Insurance Association working to serve humanity. Can you longer hesitate giving your support to such concerns? Take out a policy today in a Negro life insurance company. It serves your family and your race in life and death.

EMANCIPATION DAY IS OBSERVED AT HARTFORD

(Special to The New York Age).

Hartford, Conn.—Colored citizens of Hartford celebrated on May 17 the fifty-seventh anniversary of the first Emancipation celebration. It was the first observance in seven years and was marked by an elaborate parade engaged in by civic, military, fraternal, church and commercial organizations. A squad of police headed the line of march and various floats illustrated striking facts of Negro history.

At night the Women's Colred League held a mass meeting at Foot Guard Hall, the address being delivered by Rev. H. H. Proctor of Brooklyn, N. Y. Rev. J. A. Wright introduced the speaker and Mrs. R. A. Lawson conducted a chorus of fifty male voices in Negro Spirituals.

LOCAL COLORED INSURANCE CO. OPENS CALIFORNIA TERRITORY; EMPLOYS 275 MEMBERS OF RACE

Houston Informer - 6/17/22

American Mutual Benefit Association, Local Institution, Has Enjoyed Notable Career—Paid Out to Beneficiaries Over $1,250,000 in Fourteen Years—Able and Astute Officials Administer Affairs of Concern—Nearly 300 Members of Race Employed—Solving "Race Problem" By Acts Rather Than Words—Potent Force for Good.

Yesterday, figuratively speaking, the colored race was held under cruel and oppressive slavery and ere President Abraham Lincoln signed the emancipation proclamation, same coming as a war measure yet in response to the fervent prayers and piteous cries of our noble and worthy ancestors, few of the race's staunchest defenders and champions of the doctrine of human rights and universal liberty had the faintest idea that within fifty years the slaves of that period would give to the same social family men and women who would be measuring arms with other people in the various pursuits and vocations of life with marked ability and telling and far-reaching effect.

But today the scene has not only shifted, but a radical change has taken place and in the transition the children of former slaves and even some of the erstwhile slaves themselves are causing men to forget that our group was once in slavery and the speed of the race's premier slabmen is baffling and mystifying to opposing batters, while even some of the players on our own aggregation are astonished.

The race has many organizations and institutions that are a credit, not only to our group, but to the entire commonwealth and in that galaxy is our own American Mutual Benefit Association, which first saw the light of fraternal day in 1908.

It was while working for an insurance company operated for our people by men of the other race that a few racial pioneers, whose foresight was better than their hindsight, conceived the idea of a similar concern for our people under exclusive colored ownership, management, supervision and direction and the American Mutual soon became a live and living institution.

In the fourteen years of its existence the American Mutual Benefit Association, which maintains its home office in one of the U. B. F. buildings on Milam Street, Houston, Texas, has paid out to beneficiaries over and above $1,250,000.00—a staggering, stupendous and startling sum—all made possible by the small mites of colored men and colored women, ably and intelligently administered by members of the colored race. Who will dare say that this is not wonderful progress and worthy of honorable mention?

Most colored institutions and organizations take much pride in the money paid out to beneficiaries (and it is meet and proper that they do thus), but the American Mutual lays more stress and attaches more importance to the fact that it gives decent, profitable and lucrative employment to fully 275 men, women, boys and girls of the race, thereby helping to solve the so-called "race problem" by making and maintaining a place for the youths of the race.

In this connection the officers of the American Mutual have decided not to build up and pile up large sums of money and deposit same in the banks of the other racial groups to be used by them to make places for their children to the exclusion of ours, but these colored fraternal experts have concluded to always maintain a neat reserve and to give employment to the boys and girls who were educated yesterday and who will be educated tomorrow.

The average colored boy or girl comes out of school and must find employment doing things that he or she could have well performed without an education and the sacrifice upon the part of his or her parents in pushing their child through school, and if more of our race institutions and organizations would emulate the worthy example set by the American Mutual Benefit Association in this respect, it would greatly accelerate our cause by materially and substantially providing and making a place for the educated and trained youths of the race.

Nearly every town in Texas of any appreciable size, which has a fair colored population, can boast of a local office of the American Mutual and a visit to the home office at Houston will do any race man's heart good, for here he will see young men and women performing the same tasks that their more fortunate and favored brothers and sisters of other races are doing in the same line. Its large agency force visits every nook and corner preaching racial help and solidarity.

Recently the American Mutual has opened up a territory in California, where two of the officers are now residing with their families, and it is the intention of the officers of the company to engage in business in Oklahoma, Louisiana, Arkansas and Arizona before December 31, 1922.

The officers of the A. M. B. A. are: J. B. Grigsby, president; N. Dudley, Jr., vice president and general manager; William Nickerson, Jr., secretary; W. B. Cogle, treasurer. Some of the best brains of the race can be found serving in various other capacities with this great race concern and it certainly deserves the unstinted support of our race, for it preaches and teaches both by precept and example, and is a constructive force in every community where a branch office is located or where its representatives' influence penetrates.

Emancipation Celebration — 1922.

EMANCIPATION DAY.

Dated Galveston 6/17/23

Again we are celebrating the day of our emancipation from physical slavery. Our programs will be many; our orators will be eloquent; we all will eat to repletion and enjoy ourselves to the full, reaping satisfaction from hearing recounted in various ways the barbarities of slavery days and the story of the rapid progress which we have made in little better than the half a century since. It is pleasant to think that in little better than fifty years, exslaves have acquired 22,000,000 acres of land, 600,000 homes and 45,000 splendid churches. Our hearts swell with pride when we learn that we, Negroes, after less than sixty years of freedom operate 78 banks, 100 insurance companies, 50,000 business houses with a combined capital of more than $150,000,000; that we have 60,000 proffesional men, 44,000 teachers, 400 newspapers and peridoicals and are 80 per cent literate.

It is a wonderful record and well worth recounting on such an occasion as this. For it is true that the survivors of slavery days now live in an age more glorious than they could have imagined as they prayed stealthily for a freedom which seemed hopelessly far away. We have progressed. We have, by our progress amply justified every atom of energy and every minute of hardship spent in that civil strife which, though bitter, has resulted in a closer union of the several states of our great nation. We ought to be joyful on this occasion.

But with our rejoicing there should be mixed the most sober reflection of which we are capable as to what our future record will be.

No longer are we actual physical slaves, bound as chattel to human masters and overlords to be bought or sold at will. America no longer is a nation part slave holding, glorying in the possession of "human cattle."

But America is the nation which more and more is saying to the descendants of her once slaves "your days of infancy now are past; your record proves you able to take care of yourselves. Realize that because of your physical peculiarities and the history of your stay upon this continent that your members are beings separate and distinct, set out from the great American group by some fate whether beneficient or unkind. You must by your own effort and accomplishment succeed or fail. It is up to you to face the condition which actually confronts you and find a solution to your problem or take the place to which your failure will assign you."

Such an attitude exists but it is not altogether unsympathetic. Its seeming severity is tempered by the fact that as part of the great civic unit we have at least some of the rights and liberties accorded to our fellows. In theory we have them all in fact they are limited.

How will we face the future? How will we grapple with our problem of bringing ourselves into the full realization of our highest possibilities and winning for ourselves an esteem which will demand for us a permanent place in the sun?

Fifty-seven years ago we were physically emancipated but in spirit we are to a great extent still enslaved. And that enslavement is, at least in part, possible to be dissolved by our own enterprise and ingenuity.

We are still slaves to the characteristic which keeps us from having that faith in ourselves which will guarantee a high degree of collective efficiency. Our ability to cooperate in all things for our common good is too limited.

We are slaves to petty jealousy and internal bickerings which sap the life blood from our movements and organizations.

We are slaves to our superstitions and fears, being governed by them to the extent that we fail to weed out from among us the worthless and non-productive men and movements, forcing them to prove themselves before our hearty adoption of them.

But by far the most hindering of our masters is the fear to pool our moneys, directing them into channels more productive of their greatest good to us.

We are emancipated but in many ways we are as yet not free.

May it not be that as we learn more fully to throw off and rid ourselves forever of some of these hindrances, relics of a past of which we are not proud, that our future state may be made more productive of good results than we can now believe?

It is true that we now are proscribed, bound in and hindered by circumstances which we now see no way to control. But it is no less true that we are surrounded by opportunities in abundance for making our future record even more splendid than our past has been.

We have, in these fifty-seven years justified our emancipation. Should we not, in the light of the splendor of our achievement thus far study, plan and work to further free ourselves that the future may be more glorious?

TEXAS CELEBRATION.

June 19 marked the fifty-seventh anniversary of race freedom in Texas, where it has been the custom to celebrate emancipation at various points throughout the State every year on that date. In noting this event the Galveston *City Times* said:

In Galveston 57 years ago all colored men and women were held slaves. Today ten thousand are free and have 28 churches, four schools, 1 Catholic and three public schools, in all, nearly 1500 school children attending. Homes owned and other real estate, personal property to the estimated value of half a million dollars in Galveston and county of Galveston. More than 120 engaged in business enterprises and professions. The total wealth holdings of the whole population have been carefully estimated at one million dollars today, but 57 years ago not one dollar. Such is progress.

Full love of the colored people's hearts go out in peace for good will of all the whites of Galveston. More than 2,500 colored men work on the Galveston Wharf Company property during the busy season and a gracious spirit of harmony exists in the community between the races. In Texas today there are nearly one million free Negroes; one fifth of the total population; the total wealth of them in the state is now placed at one hundred million dollars upon estimate. Over 300,000 children in schools, a few thousand churches, several thousand schools, two state educational institutions and more than twelve denominational schools and last year two-thirds of the entire crops of Texas being produced by colored farm labor.

In view of this encouraging resume of race progress, especially as it relates to Galveston, it is discouraging to have to record the violent outbreaks of mob law and rioting that have recently occurred in Texas. One theory advanced by those familiar with the situation is that envy and jealousy engendered by the material prosperity of the Negro, lie at the bottom of these outbreaks of savagery.

Kerwin, the town where the recent lynchings and burnings were held is located in a section where new oil developments were taking place. This fact attracted numerous prospectors and the human riffraff flocking to such chances for exploitation. Disappointed at finding most of the oil lands owned by Negroes, who were profiting by the royalties received for their farms, the newl

owners nursed their resentment against the good fortune of these owners. When the opportunity came to vent their spleen against the race, they did it in a most horrible and savage manner.

Texas is a state where conditions and opportunities vary to a puzzling degree, as may be seen by the contrast between Galveston and Kerwin.

Emancipation Celebrations — 1923

AUGUSTA GEORGIANS CHEER SIMMONS' PLEA FOR THEM

Chicago Defender

1/13/23.

Augusta, Ga., Jan. 12.—The city of Augusta and the state of Georgia capitulate to Roscoe Simmons. Leaders are born, not made, as one can see in the matchless rise of Simmons against odds and prejudices few men have faced.

As the Emancipation orator in Augusta, Roscoe Simmons standing on the platform of C. T. Walker, demonstrated by his thoughts and his power to express them, by his ideas and his mastery over thousands, that he is the foremost member of his Race living in this country.

Breaks Record

No occasion like this one was ever held in Georgia. If Roscoe Simmons could speak in every town in the South a new day would break for the people, white and black.

Whites and Race people of this city had a new birth of good will and comradeship the day following Emancipation celebration. As one prominent white man said, "You just can't say 'No' to the reasoning of Roscoe Simmons."

The oldest daily paper in the South, the famous Augusta Chronicle, reports the appearance and speech of Dr. Simmons:

"Before an audience of thousands packed into the Tabernacle church, with another thousand on the outside unable to get in, Roscoe Simmons, noted Negro orator and statesman, sustained his premiership as the first American Negro in the hearts of both white and Colored people yesterday afternoon. As an orator he is in a class by himself.

"It was the largest Emancipation celebration ever held in Augusta, eclipsing the celebration of which Booker T. Washington was star, years ago.

"For the first time leading white citizens took part in the exercises commemorating the freedom of the slave. Led by Mayor Smith and Judge A. L. Franklin, prominent white men and women occupied special front seats and cheered and wept as the flights of the orator and peacemaker willed.

"Though Dr. Simmons spoke for more than two hours no one seemed to tire, at no time did he make a break from his noble theme or speak a single word to offend. And his plea for his Race, Judge Franklin said, was the most powerful argument he had ever heard.

"'I am tired of running across the Ohio river to plead my case,' he said, 'while the jury remains in Georgia.'

"It was difficult at times for Dr. Simmons to control the enthusiasm of his audience, but he was always its master.

"Stage Big Parade"

"The speech followed the finest parade Colored people of Augusta ever had. As it moved down Broad street the parade was cheered by the white people who crowded the streets to wish their Colored neighbors well and to honor Roscoe Simmons.

"The parade was led by Col. L. E. Moseley.

"The music at the church was a feature the white visitors will never forget. It was led by Prof. William Pey- and was furnished by a combined chorus from Paine college, Haines institute and Walker institute. The Clef club that sang 'Hail the Dawn' was a wonderful aggregation of singers.

"J. C. Madenborough, president of Lincoln league, presided, and the scripture was read by Bishop R. S. Williams. Dr. R. C. Williams raised the collection and Dr. Geo. N. Stoney, in a short and eloquent speech, introduced the orator as the last of the trilogy of Frederick Douglass, Booker Washington and Roscoe Simmons. With his first word the speaker had the vast crowd in a good humor. And eloquence kept his white auditors in smiles when his pathos did not have them in tears.

"His own Race was so proud of him that half of the time they did not know what to do, laugh, cry or applaud.

"In one of his flights Simmons said the civilized world is jealous of the American white man, 'and that means of us, for whoever stands against him stands against us.'

"He said he refused to be considered anything else save an American. 'I was born here,' he boasted. Tears stood in the eyes of the thousands, white and Colored, as he laid down in a burst of eloquence impossible to describe the conditions upon which Southern Negroes will remain in Dixie.

"'Open the doors of education,' he thundered in an appeal to the white people. 'Throw the arm of protection around my women—all I have; let courthouses become temples of justice and judges speak language of law, let the noble white womanhood of our Dixie blow out the torch of the mob and cut up the lynchers' rope, and we will stay home and make Georgia blossom like a rose.'

Audience Cheers

"His tribute to the slave-soldiers who fought under George Washington and then returned to bondage almost brought the audience to its feet. He told Judge Franklin that he'd win his case or hang the jury."

The Chronicle and the Herald both printed full stenographic reports of that notable's speech.

The rector of the white Episcopal church said, "Roscoe Simmons is God's gift to his Race and country."

A banquet, at which Dr. R. C. Williams was toastmaster, was tendered Dr. Simmons at Haines institute. Speakers included Bishop R. S. Williams, close friend to the great advocate; Dr. G. N. Stoney, Dean Long and Dr. A. N. Gordon.

The morning after his speech Dr. Simmons spoke to the students of Paine college, took lunch with the faculty as guest of Prof. N. S. Peyton, and drove over the city with Bishop Williams.

While in Augusta Dr. Simmons was the guest of his bosom friend, Dr. Geo. N. Stoney, to whose home a steady stream of humanity flowed to see and talk with "the kindest and gentlest of men," as Mrs. Stoney called him.

Augusta is grateful to the Lincoln league and its president, J. C. Mardenborough, and to its product, Lucius C. Harper, who persuaded the famous orator to come here.

Already Silas X. Floyd is arranging for his return. All Augusta will be at the depot when his train pulls in if he ever comes back.

Emancipation Celebration Held At State Park Aug. 4

St. Louis, Mo.

By John J. Reed

Special to the Argus.

JEFFERSON CITY, Mo., Aug. 6.—Never in the history of the State Park have the Colored citizens of Jefferson City shown their appreciation of a day's pleasure as was shown at this grand resort, Saturday August 4th. John J. Reed, H. J. Banks and Sam Ramsey arranged with the Prison Board for the State Park to have this day for our pleasure and it was a great day of pleasure to the Colored people of Missouri. Hundreds of people were out from California, Mexico, Columbia, Osage City, Tebbetts and all towns within a radius of fifty miles. Hon. James Crawford, our newly appointed Warden of the State Prison, came out with famous band and for hours rendered a very fine musical program for the benefit of those that did not dance. Warden Crawford is proving to the boys and girls in "Peaceful Village" that he is a man that holds a pure, humane heart; notwithstanding they are prisoners he will treat them as he wants to be treated. He is a man who doesn't hold back on account of color, is a fine Christian gentleman, and has proven such since he has the "Peaceful Village" in his charge. Hon. Cecil W. Thomas, Mayor of Jefferson City, and others came out and spent a nice evening with us. The Brow's Jazzy Six of Fulton furnished the music for the dancing, and the dance hall was full and all had a nice time.

Dinner Party

On the 4th inst, Mr. and Mrs. John Palmer entertained at dinner the following: Mrs. Corinne Bodine-Thomas of Mexico, Mo., Dr. Stewart of Washington, D. C., representing the Health Department; Miss L. Pearl Graham, Prof. T. Parker Smith, Lincoln University Com'l. Dept.; Mr. E. W. Baker of Paducah, Ky., who has recently accepted the stenographic position with Prof. Bruce, State Supervisor of Colored Schools.

HOUSTON NEGROES OBSERVE HOLIDAY WITH GALA EVENTS

Many Journey to Small Towns for Old Time Jollification

Trains and interurbans carried hundreds of Houston negroes in search of "Juneteenth" celebrations in foreign fields Tuesday, while thousands remained to participate in local affairs. Practically every negro in the city took occasion to observe in some fashion the fifty-eighth anniversary of the signing of the emancipation proclamation.

A street parade at 11 a. m., barbecue, speeches and music at Golf Amusement park from 2 p. m. to 6:30 p. m. and a patriotic program at Emancipation park from 6:30 to 10:30 p. m. constituted the local observances of the day. Mayor Oscar F. Holcombe was scheduled to speak at Emancipation park Tuesday night, assisted by H. H. Lethridge, H. P. Carter and W. L. Davis.

Crescent park, at Bayview, was the scene of another celebration, a special train carrying several hundred local negroes down at 9 a. m. The program included a barbecue, music, speeches, swimming and dancing.

Fully 1500 Houston celebrants journeyed to Galveston, traveling by automobile, train and interurban from early morning to late afternoon. Interurbans were packed every hour, and a special carrying 150 was run at 2 p. m.

Ticket offices reported that many negroes were spending the day in small towns, particularly in the real "black districts," where entertainment of the old-fashioned sort was known to be in store. There were excursions to Brazoria, Humble, Bay City and a score of smaller towns in all directions from Houston.

Emancipation Celebrations — 1924.

WEEK'S BEST EDITORIAL

EMANCIPATION CELEBRATION

(Norfolk Journal and Guide.)

Year after year a steady decline in attendance upon Emancipation Day observances has been noted. Attracted by uniforms and music, a creditable crowd collects along the line of march of the street parade, but at the church exercises at night where through speeches and recitations appropriate to the occasion the spirit of the day is more nearly revived, the audience is generally very small in proportion to the race population.

A close study of this situation reveals the outstanding fact that the Negro of the latter day as a whole is indifferent about and not interested in celebrating his emancipation from chattel slavery. In the first place any reference to American slavery fosters into his imagination a picture of the abhorrence of the times. In the next place he realizes that there is yet so much to be done to break the bonds of economic slavery, proscription of opportunity, injustice before the law and denial of citizenship rights, that his attention is focused more upon gaining a newer emancipation, an emancipation that will flow from the Constitutional amendments that grew out of the one of 1863, and make him a man free in opportunity, free in the enjoyment of the privileges and immunities of American citizenship, more than it is upon celebrating the issuance of Abraham Lincoln's immortal proclamation.

That chattel slavery was a cursed institution no one will attempt to deny. But the American Negro today measures arms with Negroid civilization anywhere on this cosmic sphere. He has outstripped his brother in black in all lands and American slavery was the means that brought about his contact with a virile civilization that kindled into his benighted soul the fires of manhood.

It is no particular disgrace upon us that we were once slaves. The same has been true of nearly all races. And those who desire to celebrate Emancipation Day need not suffer any compromise with their conscience to do so. After all, those who celebrate are thinking more upon the wonderful progress the race has made through its span of freedom than they are upon the actual commemoration of Emancipation Proclamation.

INDIANAPOLIS IND NEWS
JANUARY 1, 1924

EMANCIPATION

On January 1, 1863, Abraham Lincoln signed the proclamation of emancipation, which, says Lossing, the historian, "considered in all its relations, was one of the most important public documents ever issued by the hand of man." At one stroke it cut the knot that bound the nation to slavery and profoundly affected the whole economic status of the American people, aside from what it did for a race held in bondage and for the cause of liberty generally.

Like most great historical happenings, this one does not exactly align with the popular idea of it. The freeing of the slaves at the time it was done was incidental—almost say accidental. It was difficult for the President to make clear his precise stand on the complex, far-reaching and vital questions of the day. His letter to Horace Greeley in this connection should be carefully read as part of the emancipation literature, for it shows how fixed his position was and what pains he took to make himself understood. He said:

"My paramount purpose in this struggle is to save the Union, and is not either to save or destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the colored race I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union. I shall do less whenever I shall believe what I am doing hurts the cause; and I shall do more whenever I shall believe doing more will help the cause. I shall try to correct errors when shown to be errors, and I shall adopt new views so fast as they shall appear to be true views. I have here stated my purpose according to my view of official duty; and I intend no modification of my oft-expressed personal wish that all men everywhere could be free."

To those with whom the slavery issue loomed paramount to all others this might well seem a disappointing indifference to the great moral question. It is not until read by the light of history that its real scope is clear. Lincoln was not indifferent to the morals of human bondage, and the last sentence in the letter covers his attitude on that point. The importance of saving the Union and the rocklike firmness with which he made everything subservient to that issue is accepted as a proof of his political sagacity and his elemental greatness. With the Union cause lost an emancipation effort along with many other things would have amounted to nothing at all. Before the time could come for the emancipation of 3,000,000 of human beings by the simple signing of his name to the document many things had to be in agreement and the time had to be ripe. The test of Lincoln's greatness was that he could bide his time till the things were ripe in the face of all clamor. There had previously been legislation against slavery, which was wholly futile. When Lincoln's proclamation was issued the north was back of it, and what was important, it was constitutional, being made so by its necessity as a war measure, by that time not to be doubted. It freed more than 3,000,000 of salves in ten states that were declared to be in open rebellion against the United States, but it did not affect 831,780 who were in states not regarded as in rebellion. These gained their freedom by the Thirteenth amendment to the Constitution in 1865. Perhaps the most notable thing about the emancipation is that Lincoln attained to it through his own processes and not by the moral impulse of an avowed abolitionist.

Leominster, Mass. Enterprise
JANUARY 3, 1924

Sixty Years of Freedom

January 1st marked the 60th anniversary of the Emancipation Proclamation of Abraham Lincoln. Naturally this is a time that calls for some observance of the day, if nothing more than to observe conditions in this country before and since the freeing of the negro.

The negro problem has not ceased to exist, and shows no signs of solution, other than an improvement in conditions in general. The latter is reason for elation on the part of those who are concerned over these matters, and further improvement may be expected along the lines thus far pursued. A population of several million negros in this country does present something to think about, and the matter cannot be ignored. Whether we like to think about it or not, or attempt the solution of this problem, we may as well make up our minds to the fact that the problem is here and must be faced.

Conditions have been steadily improving, as we have said, and it is doubtful if any race ever made the progress that the negro race has been in this country since the emancipation in 1863. Once it was a crime to teach a slave to read or write, which is at once a commentary on justice and the potentialities of education. Today thousands of professional men and women, skilled mechanics and competent artisans, are going out from the schools of those states to toil honorably in their chosen pursuits. This must be the solution of the negro problem, if there is to be a solution. It lies in education

The American Civil War has always been regarded as an impolitic thing, yet it is hard to see how the thing could have been averted. From the standpoint of the abolition of slavery it was a mistake, for slavery was fast becoming unprofitable, and it would probably have died a natural death in not more than 20 years if the thing was left alone. But Lincoln did not go to war on the slavery issue. He was content to leave the matter alone, and made his point very clear whenever he had occasion to discuss the subject, much as he detested slavery from every standpoint.

His one desire was to save the Federal union, without slavery if possible, with slavery if he must, but at any and all events to save the union. We forget that after the war was actually in process, the South consented, even offered, to yield on the matter of slavery and abolish the whole system, if the North would yield on the matter of the union and allow the South to establish their confederation of states. To this Lincoln would not consent, and the war was fought out to its logical conclusion.

When the war was underway and each side was fighting desperately for objectives which both believed to be just and honest, the question of slavery was, therefore, a secondary matter, and neither side gave it first consideration. The Emancipation Proclamation may not have accomplished anything practical in its immediate effects, nor did any feel that it would. But the moral effect was all that could be hoped for, and surpassed the expectations of all. While the war went on, the crisis not yet reached, and the bloodiest and most decisive battles were yet to be fought, the death-blow was given to slavery by the proclamation. It showed the South that, whatever their attitude toward the proclamation might be thenceforth, if the Federal government won the war, it would be with slavery dead and buried, whereas, the South could have retained slavery, at least for some years longer, had they been disposed to remain in the union and not resisted the Federal government.

The responsibility for the war and all future resistance to the union was placed upon the confederacy following the Emancipation Proclamation. and when, a little more than two years later, the South surrendered, they did so with the confederacy not only cut in two, but with the slaves gone, an economic source of profit needed far more than before. That which could not be accomplished in a practical way with the signing of the proclamation did come as the result of the war, and the Union victory in 1865.

Had the slaves not been freed by Lincoln, either in 1863, or immediately upon the surrender of Lee, only one objective of the war would have been attained.

After these 60 years with racial antipathy still creating dissension in our midst the hopeful signs of better times continue to multiply.

NEW HAVEN CONN UNION
JANUARY 1, 1924

The Day in History

An important happening of historica terest occurring on this date.

The emancipation of the Negro slave into effect on this date in the year 1863 cordance with Lincoln's proclamation. cabinet meeting held July 22, 1862, the dent told the members that he had dec issue the proclamation, that he had no them together to ask their advice, but get suggestions as to the subject matte proclamation.

According to Mr. Lincoln himself ported by F. B. Carpenter in the bo months at the White House", Mr. said, "Mr President I approve of t clamation but I question the expedienc issue at this juncture. The depression public mind, consequent upon our re reverses, is so great that I fear he ffec important a step." Five days afte battle of Antietam, the president issu prelim nary or monitory proclamation of cipation. This proclamation did not cipate the slaves, but was a warning tha States of the Confederacy, or any of continued in rebellion, then on Janu 1863, the slaves in such states or state w set free. The warning was unheeded, proclamation went into effect as plann

MAYOR URGES RACE PEOPLE BUY PROPERTY

Chase City Executive In Striking Emancipation Address Tells Colored Citizens To Get More Education.

Chase City, Va.—At the emancipation exercises in this city. April 9, a large crowd participated carrying out one of the best programs for these observances had in this section for several years.

The address of welcome was delivered by Mayor Geoghegan and was brilliant with information and inspiration for the colored citizens.

The Mayor said:

"Mr. Chairman, our colored citizens and friends: Just 305 years ago, this year, a most damnable blot was placed on the American people for the first colored slaves were brought to America by a Dutch ship in 1619, and consisted of only twenty in number and I dare say, those Dutchmen who were guilty of so great a crime, have long since repented and I trust forgiven by God.

In the year of 1793, some Southern planters desired to raise cotton and there happened to come along a young man from New England who made a cotton gin and the demand for slaves grew for a few years, then it began to dwindle considerably until in 1819, we had our first Legislation prohibiting the traffic in slaves.

Lincoln, South's Benefactor

The desire for freedom grew and in 1854, a new party was formed, composed of both Democrats and Whigs who named themselves Republicans thsee men believed in freedom and said slavery must go. So they worked and they prayed and in 1860, a Republican president was elected and while many Southern people hated Abraham Lincoln, he brought freedom of the slave and it has taken 50 years for the South to realize that he was a greater friend to them than they had dreamed of, however, it required a war to bring about this thing and I wish to say, where men fail to perform their duty, God steps in, does what appears to be the impossiible, and in 1865, on the 9th day of April, the real freedom of the colored slaves was an accomplished fact. And the man who would have it otherwise today is just a common fool.

Don't you know that when this freedom really came, that many of our colored people murmured and did not like it—they had learned to love their white friends and it required many, many years for them to bring themselves to a reallization of their freedom—I can well remember some 8 or 10 of them who remained with my grandfather until after I had reached the age of 9 or 10 years, and I was not born until two years after the war, and if I could come across one of them today, I would meet my very best friend. My old nurse, who was one of the very best that any man can boast of, lives yet and is in New York and writes to my mother often an I sometimes tell my mother that I believe she had rather have a letter from her than from her son.

This old blood running thru the veins of these old colored people could not be beat, and I shall always have a tender spot in my heart for those colored slaves who, altho had received their freedom, refused to leave my people—tho they couldn't make a living without them, but one sad day for me, the last one was persuaded to go out into the world and make a place for themselves—I can remember it as if it were yesterday, they shed tears, and I shed tears, and they were sad, but it was God's will and man must always submit to Him who rules and does all things for our good.

Congratulates Colored People

I want to congratulate you, my colored citizens, on your most splendid conduct in this little city and community. I want to congratulate you on your most splendid schools, you have opportunities to make yourselves the best of citizens and you must take advantages of these opportunities. I want to congratulate you on your most splendid teachers in your schools and here I want to say, you must make your children attend schoo and the time will come, when they will appreciate the advantages they now have. I want to congratulate you on your most splendid and beautiful churches and those men who are devoting their lives to make you better, follow their teachings, follow their leadership, follow their example. They are men who you can well afford to copy after. Buy yourselves land and build yourselves homes, what ever you do, in your schools, in your churches, in your daily labor, do it well, and in time you will be better fitted for life's duties. It has taken more than 250 years to wipe out this shameful stain, but it has been done, thank God, and I venture the statement, if there had never been any slavery the South would have come into its own 200 years ago.

Now you have assembled to celebrate that freedom which came to you just 59 years ago today, and in behalf of the little city which I have honor to represent, I bid you welcome and wish you God's speed in your work and enterprises and bespeak a continued effort on your part, to live peaceable lives and be better citizens and this will make you better christians."

Says The Courts Of The South Are Dealing More Justly Toward The Negro

J. Thos. Newsome, In Emancipation Day Address, Declares Justice In Virginia Is Expanding to Include the Colored People.

Franklin, Va.—Greeted by an immense crowd at Cool Spring Baptist Church, Lawyer J. Thomas Newsome, of Newport News, Virginia, brought a cheering message on Emancipation Day to those who were fortunate enough to hear him.

Among other things, the speaker said that on the first of January for the last twenty-five years he had been privileged to speak somewhere in the South on occasions similar to the one that brought him to Franklin, and that during all of that time, he had never spoken under more favorable prospects for the future of the Negro people than this year of grace, 1924.

The speaker reviewed at some length the progress of the Negro people, calling particular attention to the great reduction in the percentage of illiteracy among them, and cited figures showing what tremendous progress they have made in the acquisition of property since Emancipation. He spoke of the great men that the race has produced, but did not fail to point out many of the shortcomings that still afflict a large mass of the Negro people.

Among the many things for which the Negro should rejoice on this Emancipation Day, he declared, was the fact that there is a steady decrease in mob violence and lynch law throughout the country, showing not only that the Negro himself is giving less occasion to provoke this assault upon the majesty of the law, but that there is also a growing public opinion against all forms of lawlessness, whether committed by the individual or the mob.

Courts Deal More Justly

He spoke particularly of the courts of justice, saying that while there were instances of prejudice manifested in the operation of some of the courts here and there, that it must be confessed that the higher courts of the various Southern States have demonstrated beyond question their determination to see to it that the Negro is dealt with fairly and justly in most matters coming before them for review.

At this point, the speaker called attention to several cases coming before the Supreme Court of the State of Virginia in which Negro men had been given decisions where the interests of white men were involved, and he declared that it was really encouraging to the young Negro of character and worth to know that his rights will be protected whenever he is properly before our higher tribunals. Continuing his comment on the government of Virginia, he said that the Old Dominion has been known throughout its history, with rare exceptions, for the broad-mindedness and big-heartedness of the governors, and that the present governor of the State is as fine an example of a God-fearing executiveas is to be found anywhere in the country.

He spoke of one case in particular that had come under his observation where a Negro had been condemned to death for an assault upon a woman. The governor went into this case with great care, and although the time had passed for a review of it by the Supreme Court, he nevertheless submitted the matter to members of the Supreme Court, and finally commuted the death penalty to life imprisonment. These evidences, he said, of good will, as shown by those in authority in the State, should lead us to hope that race relationship shall grow better and better until the Negro shall come into all the rights and privileges to which he is entitled as a citizen.

Migration, God's Plan

Touching upon the exodus of the Negroes from the South, he said that he did not concur altogether in the opinion expressed by many that the Negro was leaving the South solely because of unjust treatment and lack of educational facilities for his children, for although those were factors which made him willing and anxious to go to a place where he might better those conditions, his idea was that the main reason for his going was the opening up of fields of labor hitherto closed to him at better wages than the farmers of the South are able to pay. And the speaker here declared that every ablebodied, law-abiding Negro man or woman who went to the markets of labor and used his brawn and brain intelligently and faithfully, was a missionary, making it possible for better times for his people everywhere.

It is one of the means, said the speaker, in his belief, which God has used to impress the whole country with the value of the brother in black. For before a restriction was put upon immigration, which once made it possible for capital of the North, East and West to employ foreign labor at rather small wages, it was the belief of a great many people that the Negro was shiftless, unreliable and unsteady as a laborer; but now that there is a restriction upon immigration, the Negro has gone into fields that had been closed to him, and is now demonstrating by his labor, that he is not only a good worker, but is a good American citizen, loyal to his country in the time of peace, and ready to die for her when the trumpet calls to arms.

Praises the Press

He spoke of the general attitude of the press of the South in their treatment of subjects pertaining to the Negro people, and said that he must be a blind or prejudiced man, be he white or black, who could not see that there is a more determined effort being made to treat the Negro with fairness, encouraging him to respect himself and to feel that he is a man among men, with the right to be respected by his neighbors.

At this point, Lawyer Newsome paid a high tribute to the editors of Negro Press, ialling them the pioneers who were blazing a way for the race, by recording week after week its achievements in those things that are deemed by men, signs of enduring progress. He urged the leaders of the Negro people to see to it that race papers and books are read by the Negroes, and pictures painted by them be placed in the homes of all our people, and urged that the walls of our homes be ornamented with portraits of such great characters as Frederick Douglas, John Mercer Langston, Booker T. Washington and Paul Laurance Dunbar, and others who have wrought mightily that the Negro may have a safe place in this world among the sons of men.

Emancipation Celebration—1924.

Monitor 96
Observer
SEP 4 1924

Negro Association Plans More Honors For Lincoln

Chicago, Sept. 4—Observance of another "Lincoln Day," September 22, has been proposed by the National Association of Colored Women, as a day upon which "colored people may pay homage" to the Emancipator's memory.

On September 22, 1862, President Abraham Lincoln issued his preliminary proclamation of emancipation directing that on January 1, 1863, "All slaves—shall be free."

"Lovers of liberty throughout the world," the association memorial says, "deservedly honor the memory of Lincoln, but he is especially dear to colored people. Lincoln's birthday February 12, and January 1, "Emancipation day," are both holidays, hence on these days it is hard for colored people to pay sufficient homage.

"Therefore, this association recommends that September 22 be annually utilized by colored people, as a date well suited to honor Lincoln's memory. The National Association further urges all colored men's and women's organizations to cooperate to make this Lincoln day a success. White people are cordially invited to do likewise, both north and south. Schools are requested to participate.

"Lincoln statues and memorials in various cities should be made shrines to which all citizens make their